COMMUNICATIONS.

Agency.

WORCESTER, MASS., Nov., 1, 1846. DEAR FRIENDS :

In a late number of the Bugle, I saw a notice that an appointment had been made for me and some others to become lecturers for an Association for Free Mental Inquiry, &c., located in Ohio. The notice in the Bugle probably of that Association.

I am so unfortunate as not to know any of the officers or members of this Association, or rers, nor have I seen any thing by which I could whom my appointment came must have been reason for declining this appointment, wers I revolution. ever so well informed as to its objects, ever so deeply impressed with its importance, and had I been directly informed (as I have not) and I have not) enter; rise. The character of men whose huby any officer or member of the association, of my appointment.

Of the importance of mental inquiry, of the most untrammelled freedom of thought and speech, of the most extended discussion of all questions where the happiness and dignity convinced than myself. Nor shall my count the oppressed slave, seems incredible. and bade the world defiance.

humanity.

the cast off garments of these who are lead- character of pro-slavery? ing her onward and upward to eminences be- The infidelity of the pro-slavery priests yond her sight? We told her slavery was and churches is manifestly developed in their self in our last year's opinion, that it was an ed the mother Catholic church! Oh, dea

the church, and her groping, bat-blind priest- Will not truth stand on its own basis ?sentiments, so she will yet, in spite of herself, form its own opinions and fulfill its own res- and the 1st day of this month, which considespouse them all, and many more to be yet advanced.

I honor then the unfettered soul that inwith him, and for him.

I have no reason to doubt the intentions of the Association who have honored me, unknown as I am, with this confidence. It is better, however, so various are men, to be somewhat acquainted with their objects, before lutter religion was made for man. Slaveholwe identify ourselves too intimately with their designs.

Your's Truly, PARKER PILLSBURY,

Anti-Slavery Religion.

To BENJAMIN S. & J. ELIZABETH JONES:

It may be laid down as a general fact, that the enemies of truth and righteousness whenof their position, endeavor to change ground with their opponents. They begin with with making truth itself appear like falseedge of the field, and push him to the last

given sanctuary to the vilest monster that bibed infidelity ! ever the light beheld, or in the language of

a founder of one of these denominations, "the | FRIENDS EDITORS :sum of all villanies," A little band of faith-They only ask those churches and ministers and restore that which was stolen. They only ask them to inscribe on their temples holders and their abettors." They only ask them to write upon their hearth-stones, and was copied from another paper, the organ their family altars, "We will not give our daughters to their sons, nor take their daughters to our sons who trample under foot the marriage covenant," and lo the answer rethe individuals as pointed with me as lecture ceived is, Infidel! Infidel! Again, they are asked to exclude from their communion table, fully determine the character or objects of men who do that in Maryland, which if done the Society. And it seems to me those from on the coast of Africa, would mark them as pirates, and condemn them, by the laws of no less ignorant of me. I honor them that their country, to be hung as dogs, and they they can have faith in a man "whom they answer, you are breaking down our eleurchhave not seen," and wish to thank them for es. They are requested to cease recognizing this mark of their confidence and respect to- as a good, christian brother, the man who, in wards me. My great distance from their the person of the bondman, violates the temseat of operations, and constant occupancy ple of the Hely Ghost, and tramples with the with the pressing duties of my mission in iron-hoof of slavery, the image of his maker; behalf of the slave, would be a sufficient and they cite to you the horrors of the French hand of Joab," (N. S.,) for, according to

> Circumstances develope character. This has been peculiarly the case in the abolition manity and sympathy for the oppressed and robbed slave was not suspected, has had a complete developement, and that under mo tives of greater or less pressure.

That clergymen and leading members of churches should be so far controlled by secof man are concerned, none are more fully turianism, as to throw their influence against tenance and co-operation in any honest move- deed, they appear themselves unconscious of ments to secure these objects, ever be want- this fact, for they almost always preface ing. For me, the term Infidel, has no ter- their apologies for slaveholding with "I am ror. Long ago, I elevated my own standard, as much opposed to slavery as any body."-I would not be guilty of slandering any one. But I cannot say it is alike indifferent to nor hold my speech when the friends of me, with whom my efforts are united. We down-trodden humanity are slandered. Let have haters of the church and the priesthood, us come to the trial. Who are the Infidels ! who yet are no lovers of humanity. In their To the law and the testimony. "By their opposition to the religious superstitions of the fruits (not their profession) ye shall know age, most heartily would I unite, if it arose them." "The fool (i. e. Infidel) hath said in from unbending love of man, and of truth and his heart there is no God." For developement of character see the context, "who eat I am ashamed of no person, or society, for up my people as they eat bread," and "they any extravagance of doctrine-either may shamed the council of the poor." "When hold, provided there is evidence of an honest, the Lord bringeth back the captivity of his human heart within. 'The extravagancies of people, Jacob shall rejoice.'' Again, "I was Reform have not begun yet to be developed. an hungered and ye gave me no meat; I was The church and priesthood will ere long em- thirsty and ye gave me no drink; I was a brace all the doctrines yet advanced by Gar- stranger, and ye took me not in; naked, and rison, Emerson, & Theodore Parker. But be. ye clothed me not; sick, and in prison, and fore that time comes, the pioneers will have ye visited me not. "And this commandmade more startling advances than any that ment have we from him, that he who loveth have yet been conceived. What are the God loveth his brother also." Do not these "robes of righteousness" of the church, but Bible illustrations plainly prove the infidel

an evil. She denied it point blank. Her want of confidence in God; and in the power champion, Prof. Stuart, the Golinh of the of truth. They are filled with fear. "The host, wrote a learned book, entitled "Slavery church will be pulled in pieces". We shall not a malum se" (an evil in itself). Then we have the scenes of the French revolution actadvanced a step and said slavery is a sin .- ed over; and the Methodist church will be The church demed as usual, but clothed her- destroyed just as the infidel jacobins destroyevil, and carried no more of Prof. Stuart's this Foster, I wish he were dragged through books to market. Then we said, a slavehol- the streets, and mud!" They say he is an der can't be a christian. The church storm- infidel. Why are the doors of the churches ed away again, but arrayed herself in our cast and school-houses closed ? . Why are the off robes of last year, and called slavery a sin, minds of the people abused ? Why are pro- FRIENDS EDITORS: but sought to justify somehow, the sinner. slavery priests afraid of free discussion, if Thus onward and upward are we leading they are honest and do not fear the right!hood. As she has espoused so many of our Cannot an enlightened public be trusted to had a convention and fair on the 31st of last the sophism of infidelity, where is our en- the unfavorable circumstances were as folscribes Excelsior on his banner. If honest lightened christianity? Let us then go back lows: Jay is a new county, but a few years and pure, and baptized into the spirit of good to Popery (if we are not already back of ago its inhabitants felled the first trees, and will to all men, no matter what it costs, I go back) and submit to auricular confessions, erected the first house, in the region where a for if the priests keep our consciences, they ought also to have our thoughts.

Slaveholding religion is quite a different article from anti-slavery religion. Man in the former was made for religion; and in the ding religion is a system of fear and force.-Anti-slavery religion is a system of love and choice. The former is a religion of sect and caste, the latter recognizes the universal to the man in gold rings, and coral, apparel; us at Jay, the latter is no respecter of persons. The which the laws of the land make property; anti-slavery religion makes nothing property. ever closely pursued, perhaps from an in- but what the laws of God make property .ward conviction of truth, or the untenability The former will do nothing but what is expedient; the latter nothing but what is mor- in Jay did all they could do on that occasion. making falsehood appear like truth, and end times, borrows his religion from Patriarchhood. When truth and moral conrage drive religion is founded on the precepts and examthe nurighteous oppressor to the extreme ple of Jesus. The former will last until Heaven echos with the loud cry. Babylon is stone of the precipice, we then hear the cry, fallen, and it will die away with the last gurgling of the wasty deep as it settles over I design these remarks to apply to the cry the millstone, cast by the Angel of God into timent here, has been brought about in a great of terror and alarm which pro-slavery minis- the troubled sea. We demand the abolition ters and churches are raising against those of slavery only on religious principles-on laborers in the abelition field, whose instru- the eternal rights of God-for the rights of mentalities are exclusively moral and relig- man are the rights of God-God guaranteed. ious. A number of the largest denominations Deny our relation and obligation to our felof professing religionists in our land, have low men, and you deny God-you have im-

JOHN SMITH.

I feel called upon to notice briefly friend ful, outspoken, uncompromising abolitionists | Cree's analysis of a certificate of mine, which have pursued this monster to his refuge .- appeared in the Bugle of August 14th, in reference to certain facts published by N. Selto be true and faithful to their own profes- by in your paper of May 15th. And first, sions of christianity-to give up the robber, Mr. Cree seems to be aware of the fact, that he was mistaken in charging N. Selby with causing to be published certain items which and their pulpits, "no fellowship with alare- failed to be facts, without authority, (according to Cree's showing,) C. "inferring be had none to give." Hear Mr. Cree speak for himself; "We see paraded as authority, no less a personage than P. Smith," &c. confess I am like Zacheriah, small of stature ; and as to my influence, it may not all be made known by Mr. Cree's weak culogy. But be that as it may, whatever influence my exalted character or personage may give me, it shall be given to break the yoke of the oppressed. And will H. C. permit me here to say, that I never will give my influence to any organization that "trades in slaves, and souls of men," as does the M. E. Church. 2d. Mr. Cree commends my expressed de

sire, "at all times to stand for truth and justice," but alas! alas! though I intended to be honest, I have been imposed upon by "the Cree's showing, he has been with me in the whole matter: yea, worse than a Joab, a tyrant, that he made me certify as I did. O, yes, he imposed on the understanding of me. his weak brother, and in so doing, acted "ridiculously absurd, and grossly immoral."-Now friend Cree, hear me speak a little, if you please. I will again parade myself as authority, and will speak on the points at issue. Sir, notwithstanding my weakness of understanding, and my subordination to N. Selby, I can declare that which I have seen, and testify to that which I know. Hear my testimony. 'The M. E. Church was made out by the speakers (friends Foster,) to be guilty of man-stealing, of robbing, of lying, of lientiousness and murder. Is not this being diabolical in the superlative degree ! say friend Cree. But sir, as to the "priesthood being most wise in wickedness," I do not mean that they are all wise, or all wicked, for as to the former, I have had a striking proof to the contrary, and as to the latter, there are noble exceptions. Nevertheless, collect Catholic and Protestant priests together, and you will see that they are most wise in wickedness.

But further, with regard to Cree's declaraions, as set forth in my former certificate, I would say, (for the information of all.) they are strictly true; he (H. Cree) did contend for all that I charged upon him; all of which he has very nearly acknowledged in his last published article. And I would further say, that I met Cree, face to face, talked the matter over, maintaining the truthfulness of my certificate; and furthermore, I gave him to understand that the controversy was between him and me, and not between him and Mr.

And now I will say, once for all, if Mr. Cree is not satisfied with my public certificate, my maintainance of that certificate in his presence and in the presence of a number of others, he can proceed to bring the matter to a legal issue, and I will make good all I have certified to. What say you, friend

P. SMITH. West Middletown, Pa.

Letter from Indiana.

Perhaps it will not be amiss to let the readers of the Bugle know how our cause is prospering in Jay co. Ia., at which place we ponsibilities? If not, where are our boasted ering all of the inauspicious circumstances liberties ! If we cannot meet and withstand which attended it, came off well. Some of few days ago we had so interesting a meet-

It is a fact known to all who have eve examined the matters, that in new countries money is almost out of the question, from the fact that what money they can get goes to the older states to purchase the necessaries of life, until they can produce them themselves. This is the great obstacle to getting up fairs in Indiana. Sickness, and brotherhood of man. The former has respect rainy weather, also, operated much against

But there is one thing certain, that if all slave-holding religion makes that property, of the enumerated difficulties did retard our progress there, we lacked not the one thing needful in all good works-that is, whole souled philanthropy. It would not, perhaps, be saying too much to assert that the friends ally right. The shveholder, far behind the Indeed, they went far beyond the most sanguine expectations. The avails of the fair al ages, and Jewish usages. Anti-slavery amounted to \$25,75. Philanthropy being equal, I would as soon undertake to raise \$200 in Ohio, as twenty-five in Indiana. Almost all of the abolitionists in Jay, have adopted the motto, 'No union with Slaveholders, The great change produced in the public senmeasure by the operations of Enos Lewisnot that he is any more philanthropic than the rest, but he has more of the "gift of the

> We have had several meetings in Randolph, Wayne and Grant counties, but it being mostly new ground, they were generally small. We now have appointments ahead of

are to have two fairs. We will give a brief report of our progress, when we send you

One word in regard to the extract from my letter to V. N. which was published in the Bugle. Although there was nothing said there but what was true, I should, had I written it for publication, have couched it in somewhat different language. In using the term Liberty party, I did not intend it to apply to the party in general. It was only intended to apply to the Liberty party in Jay co., and a few other places not necessary to mention now. None but the one to whom I addressed the letter could fairly appreciate it. And although I had up to the time of writing the letter, received more opposition from members of the above named party, whenever I had come in contact with them, (with a few exceptions,) I should not consi- is the only basis upon which such an organi der them as representatives of that party genter was published, I thought best to throw out a word of explanation. It yet remains to be ascertained whether those who have attempted so unjustly to eripple my influence, are representatives of the Liberty party. 1 think they are not. In Grant co, and several other places, the Liberty party and we are on the most friendly terms.

J. P. DAVIS. Camden, Jay co., Ia. ? Nov. 7th, 1846.

[Brief reports from friend Davis will be very acceptable. In regard to the Fair, we think Jay co. did well. Honor to those who despise not the day of small things .- Enas.]

ANTI-SLAVERY BUGLE.

SALEM, NOVEMBER 13, 1846.

-the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds,"-Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Anti-Slavery Meetings.

B. S and J. ELIZABETH JONES will hold Anti-Slavery meetings at Edinburg, Portage Co., Wednesday and

Ravenna, Portage Co., Friday and Saturday the 20th and 21st. Freedom, Portage Co., Sunday and Mon-

Garrettsville, Portage Co., Tuesday, the

Southington, Trumbull Co., Thursday and Friday, the 26th and 27th. Mecca, Trumbull Co., Saturday and Sun-

day, the 28th and 29th. Greene, Trumbull Co., Tuesday, Decem-Andover, Ashtabula Co., Thursday and

New Lyme, Ashtabula Co., Saturday, the

Austinburg, Ashtabula Co., Sanday, the

Unionville, Lake County, Tuesday, th

Montville, Geauga Co., Thursday and Friday, the 10th and 11th. Chardon, Geauga Co., Saturday and Sun-

day, the 12th and 13th Munson, Geauga Co., Tuesday and Wed-nesday, the 15th and 16th.

Kirtland, Lake Co., on Thursday and Friday the 17th and 18th. Painesville, Lake Co., Saturday and Sunday, the 19th and 20th.

All of the above meetings will be held in the afternoons and evenings of the days men-tioned commencing at I o'clock, except those at Edinburg, Ravenna, and Mecca, which will

mmence in the evening, and continue thro'

the following afternoon and evening, and if

the friends at Mecca desire it, a meeting will also be held there on Sunday forencon. Will the friends of the cause please make all necessary arrangements for appointments; and as the speakers have no de of conveyance of their own, they will be obliged to depend on the kindness of the friends of the cause to carry them to the pla-

ces of their appointment SAML. BROOKE, General Agent.

Action of Indiana A. S. Society.

It has ever been the policy as well as the principle of the American A. S. Society, to confine itself to the one great idea which it has embodied in its constitution-opposition to the chattel principle, It was organized solely for the purpose of overthrowing chattel slavery, and were it to undertake a crusade against any other evil, it would be a departure from its original intention, and a violation of its implied faith. Various attempts have been made from time to time, to draw it into a discussion of other questions-to force extraneous topics upon its platform. These have been uniformly resisted, resisted with firmness and not without sacrifice. So far as the question of chartel slavery is concerned. and the equal right of all who believe in the principles of the society to labor upon its platform, it has always expressed itself in decided terms, carefully avoiding a discussion of the false issues which its opponents strove to force upon it, in order to increase its unpopularity, and destroy its anti-slavery efficiency. Society, not because it ever advocated or de- age,

us for about 60 meetings, among which we fended non-resistance, but because it refused so to act as to wound the consciences of its non-resistant members, and in a manner names of subscribers, if you think it best to not required by its constitution. Although it has been accused of being a Woman's Follow, whose name is a sufficient warrant Rights Society, its claim to that title rests for the interest and utility of the work. We solely upon the decision it made, that by its constitution a female member had the same fully up to our idea of what the Child's

rights as a male. Though its duty required it to oppose sects, it never became secturian itself. sole duty is to re-form public sentiment, not to build up seets or parties, nor to oppose them except so far as they are pro-slavery .-With this one idea enstamped upon its be ing, it welcomes all abelitionists to its platform, taking no cognizance of their sex or color, asking nothing of their birth, their po

litical, or their religious preferences. This zation can act with any efficiency, the only erally, in other places. Inasmuch as the let- foundation upon which the friends can truly unite in mutual effort. Introduce the Shill boleth of party, sect, or religion, and it is transformed in its character; it measures a men's abolitionism, not by his anti-slavery qualities alone, but by his opinion upon subjects which are not in themselves connected with the question of slavery. This, much to our surprise, the Indiana State A. S. Society saw fit to do at its last Annual Meeting, as will be seen by the following resolution which was adopted as the last of a series:

"Resolved, That we yield to none in ou devotion to the Bible and uncorrupted Religion; that it is our chief solace in life and nost blessed prospect after death; that by patient continuance in well doing, we shall inherit eternal life."

This society, like the American, was formed for the single purpose of abolishing slavery, and the introduction of such a resolution was an insult to its members which should have been promptly rebuked. It invited all, even the disciples of Moses, the followers of Mahommed, the Bramins of India, and the Fire-worshippers of Persia, to unite under its banner for the accomplishment of its one great object. It matters not whether the invitation were generally accepted, the principle is the same. We see that after having used the labor, the influence, and the means of those who did join it, it has arrayed itself in open hostility to the opinions of the religionists we have named, has set up its stendard of orthodoxy, and declared as the est blished faith of its members, that they were devoted to a book in which none of these believe, and to a religion which they all repudiate. It has no right as an unti-slavery society, to do this, or to establish any other than an antislavery test. It will, of course, be understood that we are not objecting to the character of the resolution, but to its adoption by such a body. Although we are as much in favor of temperance and peace as any one can be, yet we would utterly refuse to join an anti-slavery society that would declare its devotion to the principles of either, for we can-

temperance a test of anti-slavery character. If the subject matter of the resolution is le gitimate anti-slavery ground, then must the society continue its existence and labors long after chattel slavery is abolished, and as anti-slavery organization labor to produce the conviction that the Bible is the Word of God and christianity the tree faith, and that it is by works that eternal life is to be won. We can hardly believe that a single supporter of the resolution dreamed of such a thing; yet this is the only rational conclusion that can be drawn from the declaration therein made, for every thing which is a proper subject for resolution, is no less proper for society ac-

not consent to make the question of peace o

If the object of the movers and the adopters of it, was to narrow the platform of the society, and make it a semi-econgelical antislavery sect, they have certainly effected it, and it has a right henceforth to be regarded with almost as much deference and respect as the London Broad st. Committee, with its British and Foreign Anti-Slavery Society; and we are almost tempted to suspect that the recent visit to Indiana of some of the supporters of that Committee, had something to do with the adoption of the resolution we have quoted. That Committee we know are opposed to the anti-slavery reform as it is carried on in America; it would have it less Catholic in spirit, more guarded in action, and more evangelical in character. The Indiana Society has done what it could to meet the wishes of the Committee, although perhaps its action is wholly attributable to one of those remarkable coincidences with which we sometimes meet.

We hope that ere long it will perceive the mistake it has made, retrace its steps, and hold up a standard under which all who love the cause of the slave may rally, without reference to evangelical, or un-evangelical opin-

THE SLAVE GEORGE is freed, freed at least from the grasp of those who strove illegally to detain him. Would that he were as free as the Declaration of Independence declares he should be; but this hope is vain, for the Constitution steps in and binds him with its cords of compromise, and he is but a slave at large. Honor, however, to New York for her decision; she has gone as far as a vassal of the South could go, and has done better ken of. We think it doubtful, however, if than we expected. Public sentiment is It has been denounced as a Non-Resistant changing. Let us thank God and take cour- affect any good, and especially if the name

THE CHILD'S FRIEND .- This is the name of a monthly periodical containing nearly fif ty pages of reading matter; is got up in th. best Boston style, and edited by ELIZA LEE never before saw a publication that came so Friend should be. Its contents are instructive, and written in a style that cannot but litical parties, it never became a partizan; be attractive to juvenile minds. In winning though obliged to contend against religious language it discourses of great principles, and teaches in simple beauty the duty of christian love.

We should be glad to aid in extending its circulation in the West; and would advise those parents who can afford to advance \$1.50. and who desire to gratify their children by making them a handsome monthly present whose healthful influence will be felt through

life, to subscribe for "The Child's Friend." Should any of our readers wish to receive it, if they will forward us the subscription money, we will see that they receive a copy of the work. Specimen numbers can be seen by calling on us.

OFFICIAL .- By the official returns of the Ohio election, it appears that the number of votes cas; for Lewis was 10,529, making 2,118 more than King received in 1844 .-We of course have no means of learning how many National Reformers voted for him, but as he was the regular nominee of that party, it is fair to presume that its members gave him their entire vote.

The Liberty party papers, which at the ommencement of the campaign, talked of raising a committee of 25,000, came down about election day to about 15,000, and as the returns came in, the Cincinnati Herald said that if the party polled twelve thousand votes, there would be no cause for discouragement. Scoing that they fall nearly fifteen hundred short of that number-National Reformers and all counted-we cannot help inferring that there is cause for discouragenent, to them. After all the labor the party has expended, 2,000 gain in two years is not such to boast of for such a State as Ohio .-The party, however, seems disposed to imitate the example of the philosophical Dutchman, who fell from the mizzen mast and broke his leg, and thanked God, not that he had broken his leg, but that he had not bro-

DEPARTURE .- Our friends Foster left here ast week for Massachusetts, where they expect to labor the remainder of the year .-Their sojourn in the West has been of incalculable benefit to the anti-slavery cause, and we feel assured that their efforts in Ohio have aided in producing a revolution of which we have only seen the beginning, and whose influence will form no unimport at feature in the future history of this State. Not only will their visit be long remembered by those whose fainting spirits they have cheered, or whose failing strength they have been the means of renewing, or whose minds they have stirred up to more active being, but the opponents of the bondman's cause will not soon forget those who have ever proved themselves to be the true champions of the oppressed, and the unflinching foes of wrong.

Belmont co., who has received our paper from the 47th No., lately returned it with the following endorsement:

"I wish you to please discontinue sending the Anti-Liberty Bugle (erroneously called the Anti-Slavery Bugle) to me, as I never subscribed for it and do not wish to read it."

We have no recollection who sent us the name of the writer of the above; all that we know about the matter, is this-that his name was on our books as a subscriber, that we sent him eighteen nos, of our paper, for which omebody owes us 55 cents.

Norroe.-It would be desirable if those persons who subscribe for the Burle for their friends would inform them of it-this would save the Post Masters and ourselves some trouble. Several such have lately been returned, and we give below the initials of the persons to whom they were sent, and their P. O. address, so that those who have directed us to forward them may advise us what to do.

M. C. East Fairfield, O. Refused. M. H. Parkman, O. " J. V. Alexandria, O. "
M. D. Warren, O. Not called for,
C. S. Salem, Mass. "

A Secret Society, called the "Sons of Liberty," has been organized in Louisville, Ky., and other Western cities, for Political

What would the Democratic paper from which we take the above, say to the organization of the Sons of Slavery in Louisville, not for political objects, but for Natural Rights? Let the tyrants beware lest their

victims follow the example thus set them.

PonkoLogy .- We see it stated in prent, that the annual crop of pork raised in the United States, is worth three times as much as the cotton crop. In 1845, its value was estimated at \$166,000,000. Ohio takes rank as the 3d hog growing State, Tennessee leading and Kentucky coming in 2d. The yearly produce of hogs in Ohio is over 2,000,000. exclusive of the bipeds.

The statements made by E. H. are any thing but favorable to the individual spothe publication of them at this time would of the writer was withheld.